



SN	NAME OF ACHARYA	SN	NAME OF ACHARYA
1	SRI KANS BRAGWAN	21	SRI BHUBHATTACHARYA
2	SRI KANAKAR BHAGWAN	22	SRI HANUMANTHATTACHARYA
3	SRI VISHNUSHIVAKAR BHAGWAN	23	SRI SHYAMBHATTACHARYA
4	SRI SUDHANUS CHAKRABARTY	24	SRI GONALBHATTACHARYA
5	HIGAT GURU SRI NIMBAR BHAGWAN	25	SRI BHALABHADRABHATTACHARYA
6	SRI SHIVNACHARYA	26	SRI GOPNATHBHATTACHARYA
7	SRI VEDNACHARYA	27	SRI KESHAVBHATTACHARYA
8	SRI PURUSHOTTAMACHARYA	28	SRI KESHAUBHATTACHARYA
9	SRI VALLABHACHARYA	29	SRI GANGAABHATTACHARYA
10	SRI YOGOPACHARYA	30	SRI KESHAVAKASHIBHATTACHARYA
11	SRI MADHUBHATTACHARYA	31	SRI SHIBHATTACHARYA
12	SRI BALABHATTACHARYA	32	SRI HARIVYASACHARYA
13	SRI PADMABHATTACHARYA	33	SRI PANDURABHATTACHARYA
14	SRI SHYAMACHARYA	34	SRI HANUMANTHACHARYA
15	SRI GONALACHARYA	35	SRI NARAYANACHARYA
16	SRI KESHAUBHATTACHARYA	36	SRI SHIVNANDACHARYA
17	SRI KESHAUBHATTACHARYA	37	SRI GOPINANDACHARYA
18	SRI KESHAUBHATTACHARYA	38	SRI GOPINANDACHARYA
19	SRI KESHAUBHATTACHARYA	39	SRI GOPINANDACHARYA
20	SRI KESHAUBHATTACHARYA	40	SRI GOPINANDACHARYA
21	SRI KESHAUBHATTACHARYA	41	SRI GOPINANDACHARYA
22	SRI KESHAUBHATTACHARYA	42	SRI GOPINANDACHARYA
23	SRI KESHAUBHATTACHARYA	43	SRI GOPINANDACHARYA
24	SRI KESHAUBHATTACHARYA	44	SRI GOPINANDACHARYA
25	SRI KESHAUBHATTACHARYA	45	SRI GOPINANDACHARYA
26	SRI KESHAUBHATTACHARYA	46	SRI GOPINANDACHARYA
27	SRI KESHAUBHATTACHARYA	47	SRI GOPINANDACHARYA
28	SRI KESHAUBHATTACHARYA	48	SRI GOPINANDACHARYA
29	SRI KESHAUBHATTACHARYA	49	SRI GOPINANDACHARYA
30	SRI KESHAUBHATTACHARYA	50	SRI GOPINANDACHARYA

THE



Jagat Guru Shri Radha Saraneshwara Devacharya, Shri Shri Maharaj, the present acharya of Nimbarkacharya Peeth, Sambhal, was born to Shri Ramnaray Shama Gopal Indolia and Sumathi Swamidatta on the auspicious day of 1st Vaishnava Suktin, Friday in Vikram Samvat year of 1906 i.e. 16th May 1921 at Sambhal. At the tender age of 11 years, you had been consecrated to the here to the Nimbarkacharya peeth by Shri Nimbarkacharya Shri Radhacharya Shri Devacharya and obtaining the Vaishnava Diksha. At the young age of 20, consequent to the passing away of the acharya, you had ascended to the Acharya of Nimbarkacharya peeth on the 5th of June 1943. Till the year 1948 you were under the tutelage of Shri Mahant Dhyanraj (Katyaba Babu) Varanasi, Noida & Gwalior.

At the tender age of 14, you had been bestowed with the leadership of the Akshil Bhartiya Sadha Samanvay at Kankhara. At the samantak, Jagatguru Shri Radhacharya and Puri Peradharidhar were also present. Seeing the young acharya holding the Chairmanship of the organization, the Jagat Guru Shri Radhacharya said, "We are very proud to see the young Shri Nimbarkacharya as the Chairman of this august gathering. People, "... do not fret about his tender age". The Tula Leaf and the Shilpagan did may be small or large, but does not make a difference in their importance."

In this way, since the age of 14 itself you have been rendering service to Shri Saraneshwara Peeth. You have traveled extensively in India. You have undertaken to organize and conduct various religious activities at the Mahanubh festival at Nashik, Ujjain, Vrindavan, Prayag and Haridwar. Hari-Nag-Stop-Uttam, Service to saints, Ram-Lila, Puja, etc., are carried out with religious fervor at the NIMBARK NAGAR especially constructed for the purpose, thus ensuring the spread and re-ignition of the Vaishnava Sampradaya.

In 1970, along with over three thousand devotees you had undertaken the Shri Vaj Chakra Koi Yatra. This Yatra started and ended at Vindhya Vaj in Vrindavan. The devotees who were fortunate to be part of the yatra state that neither in the past nor in the future would one be able to witness such a massive, spontaneous participation, flow of Bhakti and devotion of the village folk, all along the route.

In 1976, a massive Akshil Bhartiya Samantak Conference was conducted at the Nimbarkacharya Peeth which is considered very significant. A similar conference was conducted 19 years later to commemorate the 50th anniversary of Shri Shri Maharaj according to the Acharya of the Peeth.

Till the year 1992, during his travel all over the country not only was the spread of Vaishnava Sampradaya evident but also was the construction of many Religious Centres and Temples. The gigantic Madanpur Temple of Shri Radha Saraneshwara, Shri Nimbark lot at Ajmer, Bhagawan Shri Nimbark Tapas (Bhagawan Prayers) site at Nainital was developed and a new Temple of Radhakrishna Vilas was constructed in addition to renovating the ancient temple there, a new Temple at Sri Pushkaraj. Construction of a new temple at the revered site of the birth of Bhagawan Shri Nimbarkacharya at Mangal-Pur, presently in Maharashtra, buildings for both the Vidyalyaya of the Acharyapeeth, Building for conducting sutra, RadhaMadhava Cow-San, Site for conducting Yajna (Bhava), Dispensary, Shri Saraneshwara Park, College for the Acharya, Hostel for students of the Vidyalyaya, Shri Hanuman Mandir, Guest House, or even the Cow.

In the field of Education, Shri Saraneshwara Sanskrit Mahavidyalaya, Sri Nimbark Darshan Vidyalyaya and Vid Vidyalyaya were established and run by the Acharya Peeth. From where students enter various fields of Religion, Service and Education successfully and are in very high positions. The entire cost of food, Clothing, Boarding and Books of the students is borne by the Acharya Peeth.

In the field of dissemination of literature your influence has been considerable. By establishing the Shri Saraneshwara Press and publishing of periodicals, the common man / devotee has now access to the Sampradaya, mode of worship, Mantra and Literary pieces. Shri Shri Maharaj is an erudite scholar with mastery over Sanskrit, Hindi, English, Bengali and Hindi religions. He also has in-depth knowledge of Ayurveda and Astrology.

In this manner, millions of devotees have been blessed by your Diksha, Upadeś, Writing and Teaching. There is no doubt that this Acharya Peeth has seen unparalleled multi disciplinary growth. In spite of indifferent health your commitment to the sampradaya, your pure, simple lifestyle and your feelings to one and all is a magnificent symbol to all devotees. Many devotees have their questions and doubts answered and now lead a successful pious life.

In this Kali-Yug as stated in the Gita, it is only the GURU who can lead in devotees out of the cycle of Birth and Death - the world of duality. It is only by complete faith in the GURU, observing the systems of the Sampradaya, Total Surrender, Bhakti, Sri Seng (being in the company of pious souls) and Nama-Suman (Repetition of the Lord's Name) that devotees can cross this ocean-known as life.

Some of the literary works are:

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|--|----------------------------|
| A. SANSKRIT:                           | B. HINDI                   |
| 1. BHARAT BHARATI VANDHANAM            | SRI SARVESHWAR SUDHA BENDU |
| 2. YUGALGITI SHODAKAM                  | BHARAT KALPATRU            |
| 3. SRI SHIVNACHARYA                    | VIVEK VALLI                |
| 4. SHRIDHARACHARYA                     | UPADHESH DASHAN            |
| 5. SRI SARVESHWAR SHODAKAM             | HINDU: SANGHATAN           |
| 6. SRI RADHACHARYA SHODAKAM            | SRI MADHAV PRAPANNASHTAKAM |
| 7. SRI YUGALGITI SHODAKAM              | CHAITRA VIVEK DASHAN       |
| 8. SRI NIMBARACHARYA VALLABHA ASHTAKAM | BHARAT VIVEK GOURAV        |
| 9. SRI JAGAT VALLABHA SHTAKAM          | SRI RADHACHARYA SHTAKAM    |
| 10. SRI NIMBARACHARYA BHARATI ASHTAKAM | SRI RADHACHARYA SHTAKAM    |
| 11. BHARAT KALPATRU                    | SRI RADHACHARYA SHTAKAM    |
| 12. SRI NIMBARACHARYA BHARATI ASHTAKAM | SRI RADHACHARYA SHTAKAM    |
| 13. NARAYAN SHTAKAM                    | SRI RADHACHARYA SHTAKAM    |
| 14. SRI RADHACHARYA SHTAKAM            | SRI RADHACHARYA SHTAKAM    |
| 15. SRI NIMBARACHARYA BHARATI ASHTAKAM | SRI RADHACHARYA SHTAKAM    |
| 16. GURU SHODAKAM                      | SRI RADHACHARYA SHTAKAM    |
| 17. ACHARYANANDACHARYA SHTAKAM         | SRI RADHACHARYA SHTAKAM    |
| 18. SRI RADHACHARYA BHARATI ASHTAKAM   | SRI RADHACHARYA SHTAKAM    |
| 19. MONTEKAR BHARATI ASHTAKAM          | SRI RADHACHARYA SHTAKAM    |
| 20. YUGALGITI SHODAKAM                 | SRI RADHACHARYA SHTAKAM    |

The literary masterpiece BHARAT KALPATRU was released by the then President of India, Hon. Shri Shankar Dyal Sharma and the BHARAT BHARATI VANDHANAM was released at the hands of the then Chief Minister of Rajasthan, Hon. Shri Hanraj Singh. BHARAT VIVEK GOURAV was released by the then Chief Minister of Rajasthan and late Vice President of India, Hon. Shri Bhawan Singh Shikhar. The epic SRI NIMBARACHARYA SHTAKAM was released by the then Deputy Chief Minister of Rajasthan, Hon. Shri Hanraj Singh Shikhar. SRI RADHACHARYA VILAS was released at the hands of Vigant Shri Murari Raga. It is a matter of immense pride that some of the above literary works are now part of the syllabus of Colleges and schools in Rajasthan. Even more awe inspiring is that many researchers have been researching on Shri Shri Maharaj's poems and writings and many of these have been published. This is undoubtedly a further in the cap for Santana Dharma as a whole.

His poetic composition "Radha Madhava Vilas" (in Hindi) personifies him as immersed in the divine love of Radha Krishna and the following few couplets from the chapter titled - "Vrindavan Swarn" aptly portrays this:

"KUNI KUNI PRATHI KUNI MEIN, KUNI VITHI MEIN GOONJ  
JAI RADHIE JAI RADHIE, "SHARAN" NINAD KHAG PUNJ  
TARU-LATKA-ARU-DAL PAR, PATRA-PUSHI PAR, NAAM  
RADHIE RADHIE, RADHIE, PUN-PUN "SHARAN" PRANAM"



SRI SHYAM SHARANDEVII

Yacharya- Shri Shyam Sharandevi has been designated as the successor to the present purnadhikar Shri Shri Maharaj. Believing his young age, his group of the subject leaves one overcast his well-known voice. His charm and magnetic presence holds the devotees spell bound. His discourses are largely attended and devotees leave with great attention to his propounds the intricacies in a simple and understandable manner. His explanation of the Gopi Gopi leaves one and all enthralled.

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NIMBARAKA PHILOSOPHY

Nimbarka Acharya is known as Dvaitacharya, meaning existence of duality and non-duality at the same time. All existence falls into three distinct groups: namely Brahman (Shiva), Chit (Jiva) and Achit (Everything other than Chit - Prakriti (Nature)).

The aspect can be better understood by the example of Waves on the ocean. They exist because of the ocean, yet are distinct entities. The water in the wave is the same as that in the ocean, that is to say a part of the ocean is the wave. The wave has no separate existence other than in the ocean. Similarly, Chit and Achit have the essence of Brahman in them, yet are distinct and dependent on Brahman. This is explained the philosophy of Bheda-Bhed-Duality and Non-duality existing simultaneously.

"Difference" or "duality" refers to the separate but dependent existence of soul and matter (para-tama-satva-bhava), while "non-difference" or "non-duality" means that it is impossible for soul and matter to exist independently of God (svatantra-satva-bhava). Nimbarka perceives the relation between Brahman, and soul(s) and the universe (sach) as a relation of natural difference-non-difference (vaidharika-Madhabheda), as seen in the example earlier, as the souls and the universe, though neither but Brahman (Brahmananda), are different from Him because of their own peculiar natures and attributes. According to Nimbarka, Brahman (God), souls (jiva) and matter or the universe (sach) are three equally real and co-eternal realities. Brahman is the Controller (samant), the soul is the enjoyer (bhokta), and the material universe is the object enjoyed (bhogya).

**God**  
God as Radha Krishna, is the Supreme reality, free from all defects personifies goodness, Radha being the "Alakshya shakti" or latent power of Sri Krishna. God is both the efficient and material cause of the universe. The world and the Jiva are only partial manifestations of the power Brahman. Jiva and the Universe are not absolutely distinct and as a natural relationship of difference and non-difference (vaidharika-Madhabheda), as seen in the example earlier, the universe were absolutely identical with God, with all of its imperfections, God would no longer be perfect. If, however, the universe were completely distinct from God, then God could not be its controller. The school of thought considers worship of Radha Krishna, attended by thousands of gopis, as one prime devotion - achieved by total Surrender (Prapatti).

**Jiva**  
Just like a spider spins a web from itself, similarly Brahman has the Jiva & Universe out of Himself. Hence he is both the efficient and material cause. The relationship between Jiva and Brahman is one of formal difference and identity. Jiva is different if seen from the perspective of being a phenomenal aspect but identical when seen as a indivisible whole. Jiva is atomic (Anu) in size, in the form of knowledge and possession of knowledge. It experiences pain and joy of the body and merges with the Brahman during the "Pratya".

According to Shri Nimbarkacharya, the Universe is not an Illusion, as it is a manifestation of Brahman. Sakti of Brahman is the material cause of the world. The three defining principles are:  
1. Aprakriti: The material of the Divine form of the God not obtained from Prakriti.  
2. Prakriti: The Universe with its total of Guna (Qualities) - Sattva, Rajas, Tamas  
3. Kaiti: The Tame concept

#### Liberation from bondage

Always, the ignorance of one's true nature and relationship with God, is the cause of Karma, and of attachment to the senses, body and matter. Only True knowledge brought about by complete surrender (Prapatti) can lead to release from this bondage. Bhakti as generated in the devotee by the grace of God leads to understanding the Jiva and lifting the veil of ignorance from the devotee. The individuality of the individual soul is maintained even in this liberated state wherein Brahman is revealed. Since the Jiva realises itself to be an inseparable part of Brahman, it is released from the bondage. It is now full awareness and is liberated from the cycle of Birth and Death.

The basic tenets of the philosophy are thus:

- The three categories: Brahman, Jiva and Prakriti are beginningless. Brahman is independent and Jiva and Prakriti are subservient to Brahman.
- Jiva has three categories:

1. Badhta (Samut) - One who is totally immersed in this world of Maya.
2. Badhta Mukta (Liberated from the Samut) - One who has obtained liberation by Bhakti (Devotion)
3. Nirya Mukta (Ever Liberated) - One who has never been in the grip of Maya

- Entire Universe is a part of Brahman and it is existence due to Prakriti. Hence naming any thing—living or Non-Living instrument as 'I' is naming I-bond.

- For Nimbarka the highest object of worship is Krishna and His consort Radha, of the celestial Vrindavan. Devotion according to Nimbarka, consists in self-surrender.

The Supreme Being is absolutely free from all defects. He is full of all auspicious qualities. In Nimbarka, worship of Radha Krishna (Ugriat Radha) gains pre-eminence. Historical studies confirm that it was after the advent of Sri Nimbarkacharya, that Radha and her play has been portrayed as the eternal consort of Sri Krishna. The Five Suktans

**Karma** (Karmic action)  
Performed conscientiously in a proper spirit in tune with ones stage of life, leading to knowledge as a means to salvation.

**Vidya** (Knowledge)  
For persons who can spend countless hours in gaining knowledge, yet is still not an independent means.

**Upanasa or Dhyana** (meditation)  
It is of three types. First is meditation on the Lord as one's self, Second is meditation on the Lord as the Inner Controller of the seen creation. Third: the meditation on Lord Himself. Gaurananti

**Devotion and self surrender to guru.**

Nimbarkacharya says in "Dasha Shloki" on the worship of the divine couple

**ange tu vame vrishabhanujam muda, virajmanamanurupaasubhagamkhi  
sahasrah partivaram sada, smarena devin sakaleshtakamadam**

"To the left hand side of Gokula Bihari is the daughter of King Vrishabhanu, Sri Radha, who is as beautiful as the Lord and is worshipped by thousands of handmaiden. She fulfills the wishes of all. Sri Kishori is eternally remembered as Sri Ji."

Sri Nimbarkacharya wrote the following books:

- Vidanta Darpan Samahit - Commentary on the Brahma Sutra;
- Sadachar Prakash - Commentary on the Bhagavad-Gita
- Rahasya Shodhai: Sri Gopala Mantra explained
- Prapanna Kalya Yati: Sri Mukunda Mantra explained
- Prapatti Chintamani - On Supreme surrender
- Paraki Sansara Nivartan
- Dasa Shloki or Rama Dham - Ten Verses
- Saranah Nivartan
- Sri Krishna Stavam.

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#### DAILY NIYAMAS

The Suktas are very emphatic that mantras which are provided as diksha to the follower alone enables the devotee to cross this samsar yuga. It is the responsibility of the devotee to then follow the systems and rituals laid down. The basis of this sampler is the "niyamana service of Sri Radha Krishna", Adhyatma meaning that which is spread over the entire 24 hours each day (saham—8 quarters). This includes the waking up, bathing, dressing, prayers, Mantra recitation, offering of all food prepared to the lord and then imbibing the same as "Prasad", afternoon visits of the lord, evening wake up, pooja aarti after anukutan and finally resting the bed for the night after supper. This is to be done with sincere devotion, love and joy as if the entire time revolves around the devotion to the lord and hence leads to ultimate complete surrender to Radha Krishna by appropriating the events in life, good or bad in their fact. This way of life is easy, simple and being a part of daily life does not necessitate elaborate rituals or self denial.

The essential Niyams can be stated as:

1. Applying panchadan at twelve designated points, including the tilak, on the body based on the twelve names of Sri Krishna.

Forehead	om keshavayah namaha
Belly	om nityanayaya namaha
Chest	om madhavayah namaha
Neck	om govindayaya namaha
Right Belly	om vindhava namaha
Right Arm	om madhavadanayaya namaha
Right Shoulder	om vishvanayaya namaha
Left Arm	om nityanaya namaha
Left Belly	om sheshnayaya namaha
Left Shoulder	om vrishabhayaya namaha
Upper Back	om padmanabhaya namaha
Lower Back	om bhuvanayaya namaha

2. Permanently wearing a Taki mala (necklace) (Double Strand)
3. Reciting the diksha mantras using the mala daily.
4. Doing the adhyatma service for the installed Radha Krishna idols daily. Here the "Bhas" (the thought /emotion) during the service is of paramount importance.
5. Imbibing the "nectar" (holy water) obtained by the abhishek of the lord.
6. Doing Dhyana (Meditation) one should always keep one's concentration on the image of Shri Yugai Kishore Radha Krishna.
7. Leading a very simple and religious life devoted to seva, bhakti and learning the scriptures.
8. Engaging in the thought of Sri Radhekrishna always and undertaking fast on Ekadashi(11th day after New Moon/Full Moon)
9. Celebrating all festivals particularly, Janmashtami, Radhashtami and Gauri Purnima.

#### DAILY MANTRAS

1. While applying Gopi Chandan:  
*GopiChandana PuspajalaVishakhale samadibharaChakrabhita Nemanvithayam Dharanam Madhale Bhara*
2. Gopika Gayatri Mantra:  
*Om Gopalejaya Vallamhe, GopVallabhejaya Dhanadhe! Tirmah Krishnah Prachodadhe!*
3. Daskshara- Gopika Mantra:  
*Gopijana Vallabhaya Namo!*
4. Shri Madanda Sharanagati Mantra:  
*Shri Madanda Charanasa Sada Sharanamudam Prapadyhe !!*
5. Shri Radha Chalisa
6. Shri Radha Kavacham
7. Shri Radha Kripa Kataksh Stotra
8. Shri Krishna Kripa Kataksh Stotra
9. Vidanta Dushahikhi

#### Uddava Pundra Vidhi for applying Tilak

Uddava means upwards, Pundra means Lotus, herein lotus like feet

The Padma Purna says that those devotees on whose neck is the tilak kanti mala and on whose shoulders there are the markings of conch and chakra and on whose body there are 12 tilak markings, they purify the entire universe immediately.

The tilak, representing a temple is made of Gopi-Chandana. The tilak represents the footprint of Krishna and starts at the bridge of the nose and continues as two vertical lines to the top of the forehead, curving away gently near the roots of the hair. Within these lines, between the eyebrows is a black dot which represents God as Radha and Krishna together.

The logo is of the Shri Nimbarkacharya peeth with the three symbols of Vaishnavism - Chakra, Tilak and Shankh (Conch shell). The chakra here represent the Sudarshan Chakra - the most potent of weapons of Shri Krishna and whose avatar is Sudarshan Chakraavatar Shri Nimbarkacharya. The tilak is the one all nimbarkas are to adorn on their foreheads as explained above. The conch shell - auspicious in its own right, is a means to spread the divine "sound".

The Sri Ganga Samhita explains the greatness of gopi-chandana as follows:

tamso: chata-ganam-punyam  
gopi-candankam rajah  
gopi-candankam viddhi  
vridavans-rajah-sarvam

It is hundred times more sacred - this dust of Gopi-Chandana. Know that gopi-candana is equal to the dust of Vrindavan.

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#### SIRI NIMBARKACHARYA PEETH

1. SIRI SARVESHTHAR PRABHU:

